OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(1) Two remarkable features about Jesus having female disciples/students/followers are:

(a) Breaking with Jewish custom, these women left their homes and traveled openly with Jesus.

(b) According to Jewish custom, women were not permitted to study the Scriptures with a rabbi.

(2) Paul's comments on marriage in 1 Corinthians 7 are remarkable considering his own background and the cultural context in which he was writing.

(a) Marriage, as Paul describes it, involves a surprising degree of mutuality between husband and wife.

(b) A new social alternative is opened up for women with the presentation of celibacy as a valid way of living.

(3) The full membership of women in Christian communities is remarkable in light of the Jewish practce that defined a synagogue congregation by the number of circumcised males present.

(4) - (7) The communal life of the early Christians acquired organizational structure very quickly. Match these terms with the following descriptions:
(a) apostle (b) elder or presbyter (c) bishop or overseer

(4) a They were the earliest figures of authority.

(5) c The president or leader of the council of elders, this person was particularly responsible for the sacraments and the pastoral care of the congregation.

(6) b At the local congregational level, they exercised leadership in teaching, discipline, worship, and pastoral care.

(7) a They appointed elders in the new congregations.

(8) - (9) The evidence is unclear whether women functioned as presbyters (elders) in the early churches and whether they officiated at baptism and Eucharist. The evidence that indicates that they did do so includes:

(a) tombstones that refer to women as presbyters.

(b) a fresco from a Roman catacomb that depicts a group of women jointly celebrating the Lord's Supper.

(c) the repeated emphasis in early Christian writings for three centuries that condemned the practice of women being involved in teaching and sacramental ministries.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(10) The Deutero-Pauline passages that protest against the leadership of women in the early churches were probably written between the years 80-125. These passages do not describe the status of women in all the churches but instead try to impose upon the Christians churches the patriarchal standards of the ancient world.

(11) Two movements that deviated from what became mainstream, orthodox Christianity and which provided wide leadership opportunities for women were Gnosticism and Montanism.

(12) - (14) Some of the beliefs of the church "fathers" in regard to women were:
(a) Women are responsible for sin in the world in the first place.

(b) Women are a continuing source of sin in the world since they seduce men away from the "heights" of mind and spirit to a lower concern for physical satisfaction and pleasure.

(c) Since they are a danger to the spiritual well-being of the community, women are to be kept subordinate in church and society.

(d) Even though women are redeemed by baptism in Christ just as men are, and even though the gender of souls is irrelevant to God, this spiritual equality did not translate into equality in the concrete life of family, church, and nation.

(15) - (17) Under the Christianity of the church "fathers", virginity was the one channel in the Christian community through which women could acquire some measure of practical equality with men. This was accomplished by a woman obliterating her "femaleness", that is:
(a) denying her childbearing ability

(b) fasting to eliminate her menstrual period

(c) making herself as unattractive as possible

(18) - (19) Images of women in medieval literature (both secular and church writings) tended toward two extremes:
(a) denouncement of women as wicked and inferior

(b) praise, idealizing, and adoration of women in the figure/symbol of the Virgin Mary and as the courtly lady in chivalry tale.

(20) - (21) Women who adopted the ascetic lifestyle included:

(a) widows who vowed to live in chastity and self-denial the rest of their li.

(b) married women who persuaded their husbands to relinquish sexual relation and live together in chastity.

(c) young unmarried women who became referred to as "virgins".

Digitized by the Internet Archive
in 2026 with funding from
CLIR DHC Grant 2026-2028

https://archive.org/details/2174.16.21

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(22) The Christians who adopted a lifestyle of asceticism practiced a self-discipline in which they...

(a) denied themselves physical pleasures

(b) practiced voluntary poverty

(c) practiced complete abstinence from sexual relations

(23) The benefits of an ascetic life for women included:

(a) Communal life gave women physical protection from the risks of childbearing.

(b) Communal life gave women physical protection from the risks of living alone in an unstable, dangerous society.

(c) Pilgrimages gave women the freedom to travel.

(24) The power of abbesses declined in the late Middle Ages.

(a) Their "ordination" became a blessing.

(b) They were brought under the authority of local bishops.

(25) The Beguines were an important option for women who wanted both to live an ascetic lifestyle and to do active mission. The Beguines were loosely organized groups of women which emerged mainly in urban areas. Their ministry was to... the poor and sick.

(26) - (30) While monastic life offered to women new opportunities for power and participation, its overall effect was as negative as these positives were.

(a) It did not open up to women the offices of priest and bishop.

(b) Male ascetics were honored much more than female ascetics for their writings, lives, and works.

(c) Women entering a religious order were expected to erase their female natures and to become "like a man".

(d) The celebration of the virgin life tended to degrade women who were not prepared to erase their femaleness and who continued to be wives and mothers.

(e) It is debateable whether the monastic ideals of self-denial and self-effacement were appropriate for human beings who had few occasions for pride.

(f) In reality, the monastic life hindered the self-development and independence of women and instead reinforced the traits of passiveness and dependence.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(31) In the early church, belief in the virgin birth was probably used to show that Jesus was chosen by God and that he shared both a divine and human nature. As the ascetic lifestyle became more popular and as sexuality was associated with sin, a stress on the virginity of Mary was important in order to...
remove sexual relations from the origins of Jesus as the sinless Son of God.

(32) Mary's assuming the role of mediator, that is, speaking on behalf of Christians before God, became increasingly important as Jesus became viewed more and more as:
a terrifying judge who was far removed from humanity in his heavenly realm.

(33) - (34) The adoration of the Virgin Mary had both positive and negative significance for Christian women. On the positive side, she provided a feminine dimension in a tradition dominated by masculine symbolism for the divine.

On the negative side:
(a) The image of Mary reinforced the idea that the virgin or chaste life is most pleasing in the eyes of God.

(b) The circumstances of Mary's life and death could not be duplicated by ordinary women.

(c) The popular stories about Mary simply reinforced traditional ideas and stereotypes about women.

(35) Christian churches began to take a uniformly harsh position toward what was perceived as witchcraft in the 13th century. The resulting witch craze which involved torture and executions lasted until the 18th century. Not only Europe was affected but also Great Britain and the American colonies.

(36) - (37) The Protestant Reformers removed the status of sacrament from marriage, yet affirmed marriage as a relationship that was favored and commanded by God. In the Protestant tradition, it was marriage, rather than the celibate life, that became the norm or ideal for all Christians.

(38) - (40) The Protestant Reformers' emphasis on women as wives and mothers was a mixed blessing. Women were no longer regarded with scorn and derision. Women were viewed as having the same potential for sin and the same opportunity for redemption as men, but women were called to a different vocation than men, namely caring for the home, bearing childfren, and accepting the rule of men.

With the virgin/ascetic life of the monastery no longer an option for Protestant women, their roles were restricted to those of motherhood and homemaking.

The role of women at home was enhanced by the emphasis of the

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(38) - (40) (cont'd)
Protestant Reformers on the family as the "school of faith".

The general education of both women and men was advanced by the Protestant emphasis on all Christians reading the Bible as the authoritative guide to faith and practice. This emphasis led to the establishment of civil schools for both girls and boys.

(41) - (42) Although the Lutheran and Calvinist churches did not allow women to preach, be ordained, or participate in the governing bodies of the church, both Luther and Calvin expressed ideas that could have been used to support the full participation of women in church life.

In explaining ministry, Luther strongly asserted the doctrine of the priesthood of all believers, meaning that all Christian believers had the responsibility of carrying out certain priestly duties.

In explaining church government, Calvin argued that church polity and forms of worship were unlike doctrine in that they could change according to cultural expectations, and therefore the church had to be sensitive to:
what was regarded as proper and decorous in certain circumstances.

(43) - (44) Two reasons why the groups outside the Protestant mainstream had to confront the possibility of female participation in church government were:

(a) their vesting of authority in the local congregation
(b) their conviction that all who had been saved were spiritual equals

The group that gave women the widest opportunities in church government was the Quakers.

Although many of the leaders of the Radical Reformation did not approve of women preaching, their theology left the door ajar. Women preachers were especially notable among the Baptists, both in England and in the Netherlands.

(45) - (48) In viewing the overall effects of the Protestant Reformation on women, the negatives are:

(a) Women lost the monastery as a sphere of female power and autonomy

(b) In reformed congregations women were not given opportunities to teach, preach, or govern.

On the positive side:

(c) Reformation theology terminated the second-class status of marriage and the association of women with evil.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(45) - (48) (cont'd)

(d) The Reformation brought educational opportunities for women and created divorce laws in their favor.

(e) The doctrine of the priesthood of all believers provided the theoretical framework for full female participation.

(49) - (51) In the 1600's the dominant view of women in the colonial settlements included the following:

(a) The minds of women were thought to be: incapable of anything more than basic learning.

(b) Learning for women was not only inappropriate and futile, but also dangerous.

(c) Women were morally "weak", prone to lying, and easy prey for sexual seduction and powerful seducers themselves.

(d) Women were spiritually "weak", which meant they were more susceptible to doctrinal error and heretical opinions.

(e) The ideal wife was described as submissive and obedient to her husband.

(52) - (55) The gradual development of a more positive image for women in New England toward the end of the 1600's included the following features:

(a) The use of the figure Mary as a positive counterpart to Eve.

(b) The recognition of women as the spiritual and moral equals of men, that is, sharing with men the same sinful nature, opportunities for salvation, and obstacles to faith.

(c) The economic necessity in the growing new settlements of women providing essential services, thus putting them in positions of practical equality with male family members.

(d) The development of the Protestant Reformation emphasis on the goodness of marriage and the honoring of women who were devoted wives and mothers.

(e) A growing admiration for women who lived out their faith by reading, writing, and talking to other people about the things of God.

(56) - (57) The Puritans modified their understanding of marriage, putting less emphasis on subjection, and more emphasis on the elements of love, trust, and mutuality.

This developing conception of marriage had a theological counterpart in Puritan piety in the way the relationship between God and human beings (Christians) was described.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(58) - (60) By the end of the 1700's, views on the nature of women and their place in American society and churches has again shifted. The increasingly common beliefs about women included:

(a) Women are endowed by nature with a whole cluster of characteristics that could be identified as distinctly "feminine".

(b) These natural attributes include being frail, emotional, intuitive, and nurturing.

(c) Women are also naturally more religious and moral than men.

(61) - (66) The remarkable story of Anne Hutchinson includes:

(a) From her father she acquired the academic skills of reading and thinking about the Bible. On her own initiative, she gradually acquired a theological education, largely through taking notes on the sermons of the English Puritan preacher John Cotton.

(b) In addition to bearing and raising children she also engaged in the practices of nursing and midwifery.

(c) She and family moved from England to Massachusetts Bay, following John Cotton to the American colonies where he became the minister in the settlement known as Boston. At her home she led a group of women in a weekly study session at which they would read the Scriptural text on which the Sunday sermon ~~was based~~ was based and then review the main points of Cotton's presentation.

(d) Hutchinson became viewed as a dangerous influence in the Massachusetts Bay Colony for her supposed "antinomian" views.

(e) She was prohibited from having any more meetings in her home and she was brought to trial before both the civil magistrates and the church. Using the Bible in her defense, she pointed out that the New Testament specifically approved of older women teaching and counseling younger women at home.

(f) In 1638 she was excommunicated from the congregation in Boston and banished from the colony. With her family she moved to Rhode Island.

(67) - (71) In the evangelical style of Christianity women found additional and wider opportunities for participation.

(a) The conversion experience itself became a public ritual in which women were encouraged to join.

(b) John Wesley appointed women as group or "class" leaders and welcomed their public speaking as it took the forms of prayer, personal testimony, exhortation, and exposition on religious literat

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(67) - (71) (cont'd)

(c) Wesley eventually gave his approval to some women who wished to engage in Biblical exegesis and application, or preaching. Wesley believed that the evangelical awakening signaled extraordinary times in which exceptions to the Biblical command of silence could be made.

(d) The denomination or group of churches called Free Will Baptists permitted women to serve as preachers and evangelists as early as the late 1700's.

(e) Authority to speak or write about one's Christian experience was rooted in God's "warming of the heart" and not in theological education or church approval.

(72) Some of the features of Quakerism that appealed to women in both Britain and America were:

(a) Claims about the equal spiritual status of men & women were given concrete form in domestic life and in the public arena.

(b) The equalizing influence of the Quaker principle/belief in the Inner Light allowed women to meet together for worship, collect and disburse money, discipline members, preach, and write.

(73) The "cult of true womanhood" was firmly planted in the popular mind of white U.S.A. by the middle of the 1800's. The ideal woman was described as submissive, morally pure, and pious, and she found power and happiness at home in the roles of wife and mother.

(74) - (75) The reversal of traditional Christian beliefs about the genders resulted in women being viewed as morally and spiritually superior to men, women being viewed as less carnal and sexual than men, and women having the task of taming the wild nature of husband and sons and making them into good citizens.

(76) The "cult of true womanhood" could become a reality only for the minority of women in the U.S.A. who were middle and upper class and lived in settled communities.

(78) Despite the obvious disadvantages of the domesticity model, it did open up some important advantages for women. Which one of the following is not one of the advantages cited by MacHaffie? (more on next page)

__ (a) The opening up of educational opportunities beyond the elementary level

X (b) Women were given an opportunity to use their mental and physical resources outside the home.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(78) (cont'd)

__ (c) The reshaping of Christian beliefs in ways that would better speak to and please women

__ (d) The continual assertion that women were morally and spiritually superior to men led to a new sense of self worth and an impetus to action.

(79) - (80) Two factors that led women to form their own mission boards in the second half of the 19th century were:

(a) The realization that missions to women and children were receiving only halfhearted attention from the mission boards

(b) The lack of representation on mission boards where they could influence policy-making decisions.

(81) The initial interest of the women's mission organizations was in mission among the Native Americans. Gradually their focus shifted to overseas (India and China)

(82) - (84) The women's mission boards elevated the status of women in the mission field in several ways:

(a) Missionary wives received both full "missionary" status and an equal vote in the everyday affairs of the mission

(b) Overseas missions work became an option for large numbers of single women.

(c) Women missionaries were involved in activities not open to them in the American churches.

(d) Missions work provided an opportunity for women with professional medical training to use their skills.

(85) Female mission groups did much to advance the cause of women's rights in churches. Which one of the following is not true?

__ (a) Some male leaders after working with women who skillfully coordinated missions work changed their mind on the status of women and openly called for equality.

__ (b) The mission boards enabled women to engage in work that was useful and important.

__ (c) The mission boards expanded professional opportunities for women and even prompted some women to seek formal church recognition for the ministerial tasks they were already performing.

__ (d) Through mission work, women began to understand other cultures and become more critical of their own, including the way in which women were treated.

X (e) It was women missionaries who pioneered in what would become "feminist theology".

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(86) - (87) Women who strove to serve in church ministry always had to fight against the "perverted application of the Scriptures" which restricted and degraded women. In the 1880's several women took up the task of systematically exploring the actual status of women in the Bible. The result was the publication in two parts in the years 1895 and 1898 of The Women's Bible.

This publication is a series of comentaries or observations prepared by a committee of women on those parts of the Bible that deal with women. The principal person behind this publication was named Elizabeth Cady Stanton.

While the committee that put together this publication did not have the critical tools that Biblical scholars of today have, they anticipated much of what feminist theology and Biblical scholarship have done in the 1970-1980's, namely:

(a) reinterpreting the tradition
(b) recognizing the patriarchal context of the Biblical writers
(c) identifying lost traditions affirming women

(88) - (89) Some of the beliefs of 19th century sectarian groups in the U.S.A. were:

(a) Christians, through the blessings of the Holy Spirit, could live a perfect or "sanctified" life free from all intentional sin.

(b) a stress on the second coming of Christ Jesus

(c) God continuing to reveal new spiritual truth to believers, which necessitated a reinterpretation of the Bible.

(90) - (93) A disproportionate percentage of women joined the 19th century sects in the U.S. MacHaffie suggests that women may have been attracted to the sectarian communities for reasons directly related to their status in church and society.

(a) Their intense religious feelings & yearnings were satisfied.

(b) They found a much-needed sense of sisterhood with other women.

(c) They found an assurance that should death strike, their children would be cared for and the family unit not broken up.

(d) Those who were widowed or single found economic security.

(e) They may have been attracted to:
- rituals that included women,
- symbols that appreciated the feminine,
- styles of living in which they could break the bonds of woman's traditional sphere.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(94) The Victorian "cult of true womanhood" was accepted by most U.S. Catholics as well as Protestants. Which one of the following is not a reflection of this?

(a) Catholic women were expected to be submissive and domestic.
(b) Catholic opposition to the movement for women's suffrage.
(c) Catholic ideas on the education of women.
(d) Catholic nuns were called on to meet the challenges of Roman Catholicism in a new culture.
(e) Catholic leaders pressed for higher wages for working men so that it would not be necessary for women to work.

(95) - (96) Women as members of religious orders first came to North America in the early 16_00's as a part of European efforts to colonize and Christianize North America. These first Catholic sisters in North America worked in French and Spanish territories. They engaged in missionary outreach to Native Americans.

The two primary services provided by Catholic sisters in the U.S.A. in the 1800's were teaching school and nursing the sick. These two activities became hallmarks of Catholic concern for others and vehicles for better relationships between Protestant and Catholic Americans.

(97) The three ways that Catholic sisters helped the Roman Catholic Church meet the challenge of building a strong church in the U.S.A. were:

(a) teaching doctrine to children.

(b) making Catholicism more acceptable and respected by Protestants through their courageous nursing work, especially during times of war and epidemic.

(c) making the Roman Catholic Church realize that its structures had to adapt to meet new cultural conditions.

(98) The First World War was a watershed for women in the Christian community. Besides the obvious enhancement of the status of women due to their employment, fund raising, and nursing activities during the war, other factors also forced churches to discuss at a more mature level the full participation of women.

In the year 1920, the 19th Amendment to the U.S. Constitution was ratified. This amendment gave women the right to vote.

In the decades that followed, U.S. Christians became aware of a new Biblical approach that had originated in Germany. In regard to women, this new critical approach to the Bible emphasized the historical circumstances out of which the NT restrictions on women grew and questioned their appropriateness for the 20th century.

OUR STORY TOO - LESSON 13
REVIEW TEST FOR SECTION B

(99) **The oficial Vatican statement in 1976 on the admission of women to the priesthood did not rely on the traditional arguments that women are inferior to men, nor did it resort to ancient fears regarding the uncleanliness of women. What then did this Vatican statement claim?**

Since the priest is the "image", "sign", and "representation" of Jesus before the people of God, a man would have to fulfill this role since Jesus was a mal

(100) **Feminist theologians have pointed out that two particular views of reality in traditional Christian theology must be changed, namely the** dualistic **view and the** hierarchial **view.**

(A) *Black Theology in American Religion*

(1) **The "two warring ideals" for black people in the U.S., as expressed by W.E.B. Dubois in 1903 are simultaneously being a(n)** American **and a(n)** Negro.

(2)

Cone articulates these "two warring ideals" from the point of view of religion; for him the dilemna or tension is being simultaneously African **and** Christian.

(2) **Black religious thought is not identical with white Christian theology or with traditional African beliefs. It is both - but reinterpreted and adapted. Briefly explain.**

Black religious thought was reinterpreted for and adapted to the life-situation of black people's struggle for justice in a nation whose social, political, and economic structures are dominated by a white racist ideology.

(3)

The "African" side of black religion has helped African-Americans to see beyond the white distortions of the Gospel **and to** discover its true meaning as God's liberation of the oppressed from bondage.

The "Christian" element in black religion has helped African-Americans to reorient their African past **so that** it would become useful in the struggle to survive with dignity in a society that they did not make.

(3) **Both the African and Christian elements are found throughout the history of black religious thought, but one gradually became dominant. Which one?** the Christian element

(1)

(4) **The dissimilarities between black religious thought and white Protestant/Catholic religious thought include:**

(3)

(a) **Whites used their cultural perspective to** dominate others. **Blacks used their cultural perspective to** affirm their dignity and to empower themselves to struggle for justice.

(b) **White theology is largely defined by** its response to modern and post-modern societies of Europe and America, **and it has largely ignored** the contradictions of slavery and oppression in black life. **Black religious thought is the thinking of** slaves and marginalized blacks **whose understanding of God was shaped by** the contradictions that white theologians ignored **and** regarded as unworthy of serious theological reflection.

(5) **The five religious themes that have defined the character of black religious thought are:**

(5)

justice, liberation, hope, love, suffering

(a) **Which has been the most predominant of these themes?**
justice

(5) (cont'd)

(b) Which of these themes was identified with the punishment of oppressors? justice

(c) Which of these themes was synonymous with the deliverance of the oppressed from the bondage of slavery? liberation

(d) For which of these themes was the term "heaven" used? hope

(e) Which of these themes created the most serious challenge to the faith of African-Americans? suffering

(6) A common refrain in black religious thought has been: "sooner or later... we reap as we sow."

(2)

The "sooner" referred to:
contemporary historically observable events, the punishment of the oppressors and liberation of the oppressed.

The "later" referred to:
the divine establishment of justice in the "next world" where God will "rain down fire" on the wicked and where the liberated righteous will walk in the new Jerusalem.

(7) In a one-paragraph essay explain the theme of hope in black religious thought: the basis for the hope, how the idea of "heaven" was used.

(3)

The God who establishes the right and puts down the wrong is the sole basis of the hope that the suffering of the victims will be eliminated. Although African slaves used the term "heaven" to describe their experience of hope, its primary meaning for them must not be reduced to the "pie-in-the sky", other-worldly affirmation that often characterized white evangelical Protestantism. The idea of heaven was the means by which slaves affirmed their humanity in a world that did not recognize them as human beings. It was their way of saying that they were made for freedom and not slavery.

(8) In a one-paragraph essay explain the differences in black reflection on love from white theological reflection on love. In black religious thought how is love seen in relation to justice, liberation, and hope?

(4)

Theologically, God's love is prior to all other theological themes, but love in black religious thought is usually linked with God's justice, liberation and hope. God's love is made known through divine righteousness, liberating the poor for a new future. God's creation of all persons in the divine image bestows sacredness upon human beings and thus makes them the children of God. To violate any person's dignity is to transgress "God's great law of love." We must love the neighbor because God first loved us. And because slavery and racism are blatant denials of the dignity of the human person, God's justice means that God will "call the oppressors to account."

(9) What two Biblical texts were used by African-Americans to attempt to resolve the theological dilemna that slavery and racism created for them?

(1) the Exodus and Psalm 68:31

(10) What two things did black churches do that gave rise to a civil rights movement separate from the churches?

(2) **(a)** withdrawal from politics

(b) alliance with the accommodation philosophy of Booker T. Washington

(11) Give the full name of these civil rights organizations identified by their initials.

(3) **NAACP** - the National Association for the Advancement of Colored People

NUL - the National Urban League

CORE - the Congress for Racial Equality

(12) In a one-paragraph essay explain the close relations that the civil rights organizations of the first half of the 20th century had with black churches.

(3) These organizations were strongly influenced by ideas and persons in the churches. They not only internalized ideas about justice, liberation, hope, love, and suffering that had been preached in the churches; they also used church property to convene their own meetings and usually made appeals for support at church conferences.

(13) Why did black Baptist clergy find it easier than black Methodist clergy to remain pastors while also being deeply involved in struggle for black equality in society?

(2) **Because of** the autonomy of their local congregations

Prominent examples of such black Baptist clergy were the father and son pastors Adam Clayton Powell, Sr. **and** Adam Clayton Powell, Jr.. **The church that both pastored in New York City is called** Abyssinian Baptist Church.

(14) Match one of these influential black thinkers of the 20th century with each description below:

(14) **(a) Martin Luther King, Jr.** **(b) Howard Thurman**
(c) Adam Clayton Powell, Jr. **(d) Benjamin Mays**

c **He accused white churches of turning Christianity into "churchianity".**

b **Dean of the chapel and professor of theology at Howard University.**

(14) (cont'd)

_b_ Dean of the chapel and minister-at-large at Boston University

_d_ His contribution to black religious thought came through his writings and addresses on the black church and racism in America.

_a_ The black thinker of the 20th century who has made the greatest impact upon black religious thought and upon American society and religion as a whole.

_c_ He was elected to the U.S. Congress in 1944.

_d_ He chaired the National Conference on Race and Religion in 1963.

_c_ He saw the essential message of the Gospel as "equality and brotherhood".

_a_ In 1967 he spoke out against the war in Vietnam and said the U.S. was "the greatest purveyor of violence in the world".

_d_ He found the black church too limiting as a context for confronting the great problems of justice, liberation, love, hope, and suffering.

_b_ Co-founder and minister of Fellowship Church (interdenominational) in San Francisco.

_a_ He used the intellectual tools of highly recognized thinkers to explain what he believed to the white public and to express the universal character of the Gospel.

_b_ He did not become a political activist but instead focused on the "inward journey", that is the spiritual quest for liberation beyond race and ethnic origin.

_d_ An ecumenist and long-time president of Morehouse College.

(15) Many interpreters of Martin Luther King, Jr. have underscored the influence that several white theologians and philosophers had on him. Cone maintains, however, that King was a product of the black church tradition, and that King did not arrive at his convictions about God from reading white theologians. Rather, his religious beliefs derived from his acceptance of black faith and his application of it to the civil rights struggle.

(2)

(16) Cone presents King as the public embodiment of: the central ideas of black religious thought.

(2)

Love was at the center of King's thought, but he interpreted love in the light of:

(a) justice for the poor

(b) liberation for all

(c) the certain hope that God has not left this world in the hands of evil peop

(17) King's operational theology was an amazing mixture. It included:

(4)

(a) the democratic tradition of freedom

(b) the biblical tradition of justice and liberation **as found in** Exodus and the OT prophets.

(c) the New Testament idea of love and suffering **as disclosed in** Jesus' cross.

(e) the Gandhian method of non-violence **as a strategy for** achieving justice.

(18) In a one-paragraph essay explain King's conviction that there could be no liberation without suffering.

(3)

As a Christian whose faith was derived from the cross of Jesus, King believed that there could be no true liberation without suffering. Through non-violent suffering, he contended, blacks would not only liberate themselves from the necessity of bitterness and the feeling of inferiority toward whites, but would also prick the conscience of whites and liberate them from a feeling of superiority. The mutual liberation of blacks and whites lays the foundation for both to work together toward the creation of an entirely new world.

(19) In a one-paragraph essay explain why King initially rejected the idea of "black power" and why he softened his attitude about it shortly before his assassination.

(4)

In accordance with his theological vision, King initially rejected black power because of its connotations of hate, and he believed that no beloved community of blacks and whites could be created out of bitterness. He softened his attitude toward black power shortly before his assassination and viewed its positive elememts as a much needed philosophy in order to eradicate self-hate in the black community, especially as revealed in the riots in the cities. He began to speak of a need to "teach about black culture" (especially black philosophers, poets, and musicians) and even of "temporary separation", because he realized that without self-respect and dignity, black people could not participate with others in creating the beloved community.

(20) King prophetically proclaimed God's judgment against America and God's righteous indignation against the three great evils of our time - war, racism, **and** poverty.

(1)

(21) For King, hope was not derived from the optimism of liberal Protestant theology, but rather was based on his belief in the righteousness of God as defined by his reading of the Bible through the eyes of his slave foreparents

(1)

(22) Ever since its origins in American slavery, black religious thought has faced the question of whether to advocate integration into U.S. society or separation from it.

(3)

What has been the majority stance of those in the black churches and civil rights movement? integration

How has this majority view thus interpreted the dominant themes in black religious thought?
They have interpreted justice, liberation, love, suffering, and hope in light of the goal of creating a society in which blacks and whites can live together in a "beloved community."

Those of this majority view have emphasized the American side of being African-American.

The other minority view of separation from U.S. society has been espoused by black nationalists who have emphasized the African side of being African-American.

(23) In a one-paragraph essay explain the rationale of those who argue for separation from U.S. society.

(3)

Black nationalists contend that blacks will never be accepted as equals in a white racist church and society. Black freedom can be achieved only by black people separating themselves from whites - either by returning to Africa or by forcing the government to set aside a separate state in the United States so blacks can build their own society.

(24) Match one of these advocates of black nationalism with each description below:

(a) Malcolm X (b) Marcus Garvey (c) Henry McNeal Turner

(7)

_a_ The most persuasive interpreter of black nationalism during the 1960's.

_c_ A bishop of the African Methodist Episcopal Church.

_b_ The founder of the Universal Negro Improvement Association.

_a_ A convert to Islam, he viewed Christianity and U.S. society as being essentially white.

_c_ He claimed that black people have as much right biblically and otherwise to believe that God is Negro as white people have to believe that God is white.

_b_ He claimed that Negroes believe in the everlasting God, the God of Ethiopia.

_a_ He critiqued King's philosophy of integration, non-violence, and love, advocating instead black unity, self-defense, and self-love.

(25) In an essay of a few paragraphs, explain why black power began to appeal more to black clergy in the 1960's and how it shook them out of their theological complacency.

(6) During the first half of the 1960's, King's interpretation of justice as equality with whites, liberation as integration, and love as non-violence dominated the thinking of the black religious community. But after the Watts riot in 1965, some black clergy began to take another look at Malcolm X's philosophy, especially in regard to his criticisms of Christianity and American society. Malcolm X's contention that America was a nightmare and not a dream began to ring true to many black clergy as they watched their communities go up in flames as young blacks shouted in jubilation.

It was during the James Meredith "march against fear" in Mississippi in 196 that some black clergy began openly to question King's philosophy of love, integration, and non-violence. When Stokely Carmichael proclaimed "black power", it sounded like the voice of Malcolm X. Though committed to the Christian gospel, black clergy found themselves movely slowly from integration to separation.

The rise of black power created a decisive turning point in black religious thought. Black power forced black clergy to raise the theological question abou the relation between black faith and white religion. Although blacks have alway recognized the ethical heresy of white Christians, they have not always extended it to Euro-American theology. With its accent on the cultural heritage of Afric and political liberation "by any means possible", black power shook black clergy out of their theological complacency.

(26) Black clergy who were committed to black power and who wanted to remain within the Christian community had to find a way to reconcile the two.

(1) **Many began to advocate the development of** a black theology **, and the rejection of** the dominant theologies of Europe and North America **as heretical.**

(27) To begin to develop a black theology, a new starting point was necessary, a starting point that must be defined by people at the bottom of the socio-economic ladder **.**

(2) **The central message of the gospel was articulated as:** God's liberation of the poor **.**

(28) In black theologians' re-reading of the Bible, the dominant motif that has emerged is the political liberation of the poor **.**

(3) **For the biblical meaning of liberation, black theologians have turned to** Exodus **.**

To discover the theological content for the theme of justice, they have turned to the message of the prophets**.**

To find the biblical foundation for a re-interpretation of love, suffering, and hope in a black context, they have turned to the Gospel story of the life, death, and resurrection of Jesus **.**

The idea of the " suffering **God" has become important in black theological perspective.**

(29) **Black theologians have reflected on the cross of Christ Jesus in light of** the actual suffering of the oppressed in black and other Third World communities **.**

(2)

For black theology (and Third World) theology, the passion story of the cross is not a theological idea but an indication of God's suffering solidarity with the victims of the world **.**

(30) **Black theology has de-emphasized** the Western theological tradition **and affirmed** black history and culture **. The reason for this is that** black historical and cultural traditions **are far more important for an analysis of the Gospel in the struggle for freedom than are** the Western traditions **which participated in enslavement of blacks.**

(2)

(31) **The emphasis on praxis in black liberation theology is summarized by the line: "To know the truth is to do the truth", that is to** make happen in history what is confessed in church **.**

(2)

Black liberation theology expresses a commitment or option for the poor **and against** those who are responsible for their poverty **.**

(32) **In a one-paragraph essay explain why social analysis is a critical component of black theology.**

(3)

Because black theology is to be created only in the struggles of the poor, social analysis of racism (and of classism and sexism) is a critical component of its methodology. To participate in the liberation of the poor from poverty, one must know who the poor are and why they live in poverty. Social analysis is a tool that helps one to know why the social, economic, and political orders are arranged as they are. It enables us to know not only who benefits from the status quo, but what must be done to change it.

(33) **The theological revolution that liberation theology is bringing about worldwide deals not only with how we think about God, but more importantly with:**

(1)

what we do in this world so that the victims might make a future that is defined by freedom and justice and not slavery and oppression.